

BNCC CURRICULUM POLICY AND ITS IMPACTS ON HUMAN TRAINING FROM THE PERSPECTIVE OF PEDAGOGY OF COMPETENCE

A POLÍTICA CURRICULAR DA BNCC E SEUS IMPACTOS PARA A FORMAÇÃO HUMANA NA PERSPECTIVA DA PEDAGOGIA DAS COMPETÊNCIAS

LA POLÍTICA CURRICULAR DE BNCC Y SUS IMPACTOS EN LA FORMACIÓN HUMANA DESDE LA PERSPECTIVA DE LA PEDAGOGÍA DE LAS COMPETENCIAS

Paulo Fioravante GIARETA¹
Cezar Bueno de LIMA²
Tarcísio Luiz PEREIRA³

ABSTRACT: This article intends to discuss and analyze a possible characterization of the ideals of human formation (sociability) via school education in the context of the curricular reformist induced by the Brazilian neoliberal State, especially through the Common National Curriculum Base (BNCC), in the perspective of the so-called competence pedagogy. Therefore, the work is analytically and critically based on dialectical historical materialism as a logical instrument for interpreting the Brazilian educational reality beyond what is said and spreading to school education from the BNCC policy. In this scenario, the education and human formation project has been defined by the State's private-business equipment and carried out through the curricular reforms underway in the country.

KEYWORDS: Educational politics. BNCC. Human formation. Pedagogy of competence.

RESUMO: Este artigo pretende discutir e analisar a caracterização possível do ideário de formação humana (sociabilidade) via educação escolar no contexto reformista curricular induzido pelo Estado neoliberal brasileiro, especialmente por meio da Base Nacional Comum Curricular (BNCC), na perspectiva da chamada pedagogia das competências. Para tanto, o trabalho se fundamenta, analítica e criticamente, no materialismo histórico dialético como instrumento lógico de interpretação da realidade educacional brasileira para além do que é dito e difundindo para a educação escolar a partir da política da BNCC. Neste cenário, o projeto de educação e de formação humana tem sido definido pelo aparelhamento privado-empresarial do Estado e efetivado por meio das reformas curriculares em curso no país.

¹ Federal University of Mato Grosso do Sul (UFMS), Três Lagoas – MS – Brazil. Professor of the Graduate Program in Education. Post-Doctorate in Education (UEPG). ORCID: <https://orcid.org/0000-0002-0649-4756>. E-mail: pfgiareta27@yahoo.com.br

² Pontifical Catholic University of Paraná (PUCPR), Curitiba – PR – Brazil. Professor of the Undergraduate Program in Social Sciences, of the Masters Program in Human Rights and Public Policy (PPGDH/PUCPR) and Visiting Professor of the Doctoral Program in Humanities of the Catholic University of Mozambique. PhD in Social Sciences (PUC-SP). CNPq Research Productivity Fellow - Level 2. ORCID: <https://orcid.org/0000-0002-7725-010X>. E-mail: c.bueno@pucpr.br

³ Federal University of Mato Grosso do Sul, (UFMS), Três Lagoas – MS – Brazil. Adjunct Professor in the Pedagogy Course and in the Graduate Program in Education (Master's Degree). PhD in Education (UFMS/FAED). ORCID: <https://orcid.org/0000-0002-2294-3742>. E-mail: tluizp@gmail.com

PALAVRAS-CHAVE: *Política educacional. BNCC. Formação humana. Pedagogia das competências.*

RESUMEN: *Este artículo tiene como objetivo discutir y analizar la posible caracterización de los ideales de formación humana (sociabilidad) a través de la educación escolar en el contexto del reformista curricular inducido por el Estado neoliberal brasileño, especialmente a través de la Base Curricular Nacional Común (BNCC), en la perspectiva de la llamada pedagogía de competencias. Para tanto, el trabajo se basa analítica y críticamente en el materialismo histórico dialéctico como instrumento lógico para interpretar la realidad educativa brasileña más allá de lo dicho y generalizado a la educación escolar desde la política del BNCC. En este escenario, el proyecto de educación y formación humana ha sido definido por el equipamiento privado-empresarial del Estado y llevado a cabo a través de las reformas curriculares en curso en el país.*

PALABRAS-CLAVES: *Política educativa. BNCC. Formación humana. Pedagogía de las competencias.*

Introduction

From the 2010s on, the Brazilian State began to make feasible a set of policies for its educational system with significant centrality for curriculum reforms. Among them, the homologation of the National Education Plan (PNE, 2014 - 2024), Law n. 13.005, of July 25, 2014, stands out within the Brazilian educational system, which formalized the commitment to regularize the offer of Basic Education in Brazil based on a common curricular base.

It can be said that such legal order receives official contours in the approval by the National Education Council (CNE) of Resolution CNE_CP n. 2 of December 22, 2017, which establishes and guides the implementation of the Common National Curriculum Base (BNCC) in Brazilian basic education. Legal effort that will be complemented by the CNE itself, with the approval of Resolution CNE_CP n. 4 of December 17, 2018, instituting the Curricular Common National Base for High School, which in turn, dialogues with the so-called curricular reform of high school already established in 2017, by Law no. 13,415 of 2017.

This curricular reformist policy made possible by the state order, expressed in the Common National Curricular Base, presents itself as an educational policy induced and justified by the very legal order of the Brazilian State, as presupposed by articles 205 and 210 of the Brazilian Federal Constitution of 1988 and articles 22, 23, 26, 27, 29 and 32 of the Law of Directives and Bases of National Education (LDB) of 1996, by indicating a minimum, common, and national-based curriculum. As well as by an expressive set of administrative and legal acts (Ordinances and Resolutions) carried out by normative and executive organs of the State, such

as the National Education Council and the Ministry of Education (MEC), in their respective Secretariats.

The Common National Curricular Base is presented, in this context, as a curricular reform, integrated to the national policy of basic education, and propagated as a necessary instrument for the modernization and adequacy of human formation in face of the demands of social, labor and informational life of the 21st century. For its adequacy and conformation, a 'supposed' didactic, pedagogical, and epistemological reordering for national education is presented, now based on the political-pedagogical matrixes of the so-called pedagogy of competencies, announcing the need to move knowledge and know-how for the production of behaviors and skills necessary for the demands of contemporary sociability.

However, it is important to consider that the Brazilian State does not respond as a neutral entity, dislocated from conflicts, social contradictions and external injunctions, but as an entity positioned and deeply instrumentalized by hegemonic and Eurocentric rationality, that is, as an institutional body at the service of the national and international agency of what has come to be called the neoliberal agenda.

That said, the present text aims to understand and analyze, from a theoretical exercise, the possible characterization of the ideology of human formation via school education in the context of curriculum reformism induced by the neoliberal state within the Brazilian educational policy, from the perspective of the so-called pedagogy of competencies.

To this end, the work is analytically and critically based on historical-dialectical materialism, as

Exercise situated on the plane of reality, on the plane of history, in the form of a web of contradictory, conflicting relations, of laws of construction, development, and transformation of facts (FRIGOTTO, 1997, p. 75).

This theoretical and methodological choice allows us to discuss a logical instrument for interpreting reality, being able to indicate an epistemological path for the exercise of interpreting the proposal under analysis (BENITE, 2009).

In Saviani's definition (2015, p. 79), it is an intellectual exercise

It goes from empirical observations (the whole figured in intuition) to the concrete (a rich totality of determinations and numerous relations) through the mediation of the abstract (the analysis, the concept, and the simplest determinations).

To this end, the text is structured from three main theoretical movements: 1. theoretical and methodological foundations for an ongoing sociability; 2. the curriculum policy of the BNCC and the perspective of human training in the context of the Neoliberal State; 3. the pedagogy of skills as a project of human training.

Theoretical and methodological foundations for an ongoing sociability

For the theoretical and methodological foundation moved in this text, education is a social fact inherent to the historical development, linked to the same process that gave rise to man, that is, "since man is man he lives in society and develops through the mediation of education" (SAVIANI, 2016, p. 59).

In this sense, education is understood as a natural and dialectical attribute to the humanization process. The possibility of a given natural species of living beings not only to adapt to nature, but to instrumentalize and transform it based on their needs, which is only possible through the mediation of education, as a condition to produce their own existence.

For Saviani (2016, p. 59), in primitive forms of human organization, where "men collectively appropriate the means of production of existence and in this process educate themselves and the new generations", education and, in it, the learning processes, are linked to experimental forms of systematization of the processes of dominating nature, therefore, of human existence.

Thus, in a society divided into social classes, the shift from the collective mastery of the means of production to the private mastery of these means presupposes, besides the instrumentalization of nature, the instrumentalization of the productive force of a significant group of people under arrangements of power and domination, that is, an instrumentalization of class bias that encompasses the education process. Logic on which the schooling experience of education is born. School education, in this context, is structured through differentiated learning rituals among those who dominate the means of production⁴ and those who subsist by dominating the practical experiences of production ⁵ (working) in the service of those who dominate.

⁴ Means of production: commodities that, given their form, must enter productive consumption, or at least can do so (MARX, 2014, p. 499).

⁵ It is immediately clear that the worker, during his entire existence, is nothing more than labor power, that all his available time is, by nature and by law, labor time, to be employed in the increase of capital itself. Time for education is meaningless. For intellectual development, for fulfilling social functions, for social conviviality, for the free exercise of physical and spiritual forces, for Sunday rest, even in the country of the Sunday sanctifiers (MARX, 2012, p. 306).

This differentiated education, developed systematically through specific institutions, was therefore reserved for the minority, the elite. The majority, that is, those who, through work ensured the production of the existence of themselves as well as their masters, continued to be educated in an unsystematic way by the experience of life whose center was work (SAVIANI, 2016, p. 60).

The deepening of the societal model of private appropriation ⁶ and classist ownership of the means of production and the consequent prevalence of this model under the forms of social division of labor reach modern society, bourgeois society, which converts into capital both the ownership of the instruments and conditions of labor and the mastery of education, now school education.

The modern (capitalist-bourgeois) sociability becomes viable under an urban-industrial sociability, under a new social metabolism (ANTUNES, 2009), under a radical subordination of labor to capital (MÉZÁROS, 2006), which for Gramsci (1968) requires a psychophysical and psychosocial and cultural adaptation capable of adapting the new man to the new social structure.

This productive rationalization, to become viable, requires a new type of work, therefore a new type of man, psychophysically adapted to the new structure, because life in this industry requires a process of adaptation (GIARETA, 2021, p. 6).

The bourgeois sociability understands, in this sense, that the historical affirmation of this model of rationality as hegemonic block depends on its technical, moral and intellectual reproduction. In other words, it depends on its ability to reproduce itself as culture, even as minimal elements of culture, therefore, of school, of schooling, of school education.

It is here that we position school education as a deeply contradictory historical demand, that is, it is both an instrument of culture as a private device for reproduction of the hegemonic urban-industrial sociability, and an instrument of consensus around this sociability, also available to the whole of the subalternized classes, expressed by the class of those who depend on work to live.

The modern bourgeois, urban-industrial sociability would not be possible without considering, on one hand, that the process of development and historical reproduction demands the inclusion of the mass of workers to school education and, on the other hand, understanding

⁶ The absolute magnitude of working time - the working day, the working day - is constituted by the sum of necessary labor and surplus labor, that is, the time the worker reproduces the value of his labor power and the time he produces surplus value. (MARX, 2012, p. 266). Both the value produced in the normal and surplus work hours - surplus value (more value added to capital) - is appropriated by the capitalist, owner of the means of production.

that the access of the mass of workers to school education enables the opportunity to access and dominate the set of elements of the cultural elaborated and systematized at the service of the class that dominates. This context positions human formation, via the formal process of school education, as an object of dispute.

It is convenient to indicate immediately and in the light of what was previously pointed out that formal education - school education - is constituted in a historical positioned apparatus, it is an institutionality appropriated and instrumentalized in the context of the historical structuring of the social division of labor in tow of the possible sociabilities by the regulation of the private appropriation of the means of production, configuring historical naivety to believe that by itself it is able to present an alternative of radical emancipation facing the determinations of the capitalist sociability (MÉSZÁROS, 2008).

But, its historical contradictory characterization, as an apparatus of hegemony, which needs to be made available also to the dominated classes as a condition for the consolidation of consensus, dialectically enables possibilities of building other consensus: the production of conditions of socialization of power relations capable of inducing other ethical, cultural and ideological possibilities.

It can be said that the dispute over the projects of human formation underway in Brazil mirrors the very processes of dispute over school education, which for the mass of the population that depends on work to live, implies in the dispute for a school education capable of going beyond the instrumental mediation of capital over human activity, that is, of recognizing the possibility of new social consensuses beyond the disciplining of capital. Ethical-intellectual orientation that Mézáros (2006) translates by the possibility of the construction of formative processes that overcome the alienating disciplining, thus, of an education that meets and enhances the social praxis.

Praxis, understood here, beyond formal processes of approximation between theory and practice, or even an abstract cognitive exercise, but rather referenced in human social praxis, which Kosik (1976, p. 9) defines as a:

A being who acts objectively and practically, a historical individual who carries out his practical activity in dealing with nature and with other men, with a view to achieving his own ends and interests, within a given set of social relations.

This implies recognizing that for the whole of society that lives from work, school education is a space of dispute as an affirmation of its praxis as an action that is dialectically creative and transcendent of reality. That is, as a space capable of potentiating human existence

elaborated or systematized as an organization of reality itself, therefore active, a producer of the social human in its totality.⁷.

The contradictory nature of the educational offer to the mass of workers and the potentiality of this education regarding the political organization of this class from the historical affirmation of its social praxis is not strange, unknown and ignored by the power relations that are hegemonically expressed. That is why the possibility of educational supply forces the structural incidence of the juridical-moral intervention of the bourgeois State through the formative politics, that is, through the selective control of the content that is made possible in the school space.

That is why the dispute over the projects of human formation in course is positioned on the debate of which school, which school model, which flow of school content and which social and political praxis is possible and desirable to transit in the school space. This is how the policies of curricular reformism gain centrality in education in the capitalist mode of production.

For social classes that depend on work for living, the dispute occurs from the very conceptualization of curriculum, which here cannot be dislocated from the dispute for the nature and purpose of school, which is the socialization of knowledge in its most developed, elaborated and systematized form (SAVIANI, 2016).

These positions characterize the very struggle for the project of human formation via school education, where the curriculum is understood as the set of core activities developed by this school as a space for dialogue with the classic of human production.

This struggle requires organized actions at the level of political clashes, at the level of the training of highly qualified cadres, at the level of the production of knowledge about education and at the level of the theoretical and practical construction of a pedagogy that strengthens the direct and intentional production, in each student and in all students, of the mastery of knowledge to their full development as human beings (DUARTE, 2015, p. 3).

The aforementioned dispute holds the expectation of an education beyond an adaptive perspective of individuals to the established social order, but as an instrument capable of conferring historical meaning to human activity, that is, one that affects the socialization of the formative, social, and cultural intentionalities of the great mass of the population.

⁷ Totality is one of the central categories within the general theory developed by Karl Marx. He does not understand totality as a whole composed of several parts that fit together and give form and purpose to the whole. This totality, "is an inclusive and macroscopic concrete totality, of maximum complexity, constituted by totalities of lesser complexity" (NETTO, 2011, p. 56)

The BNCC curriculum policy and the perspective of human formation in the context of the Neoliberal State

The recognition that the curriculum reformism underway in the Brazilian educational system is expressed as an action induced and coordinated by the normative legal apparatus of the State presupposes that the scope of the human training project induced by it implies the very conceptualization of the State.

In the Western tradition, under the strong influence of Hegelian philosophy, the modern State is used to being conceived as a kind of neutral, universalized entity, guardian of a supposed natural evolutionism, thus, above class contradictions and historical clashes. A kind of supra-social class structure devoted to consensus on behalf of the common good and social improvement (ARAÚJO; ALMEIDA, 2010).

However, the critical approach, to which we affiliate this theoretical-analytical reflection, makes it possible to understand and refute the supposed state neutrality, i.e., that the modern expression of the State as a universalized moral entity is functional to the imperatives of liberal and neoliberal bourgeois sociability, giving adherence to the so-called commodity logic to the sociability that emerges since the theoretical and practical systematization of subjective rights, private ownership of goods, freedom and the right to exercise economic individualism.

In other words, the understanding of the State undertaken here meets the Marxist perspective, that is, the State is a structure marked by antagonistic relations between social classes, as well as the political apparatus of the class that controls the means of social production and capital. Therefore, as a power structure that facilitates and mobilizes the political forces of the class that dominates, from a hegemonic technical, ethical and intellectual rationality⁸.

The State is understood here, then, as "[...] the whole complex of practical and theoretical activities with which the ruling class justifies and maintains not only its domination, but manages to obtain the active consent of the governed" (GRAMSCI, 1968, p. 87).

In this process, the State in action by public policies, such as educational policies (represented here by curriculum policies), responds as legal devices of maintenance and

⁸ The political theory developed by Karl Marx (1818-1883) consists of a categorical criticism of the bourgeois conception of the state, which understands it as an agent of "society as a whole." Marxist theory rejects the possibility of the existence of a "national interest", because, for Marx, the basis of society, of its formation, of the institutions and rules of functioning, of the ideas and values are the material conditions, that is, the social relations of production. In this approach, the state is understood as a 'power structure' that agglutinates, synthesizes and sets in motion the political force of the dominant class. For him, the modern state is just a committee to manage the common affairs of the bourgeoisie, which makes it a mechanism designed to repress the oppressed and exploited class (ARAÚJO; ALMEIDA, 2010, p. 102).

reproduction of hegemonic sociability; in the words of Araújo and Almeida (2010, p. 102), public policies are articulated to the concept of State as an organization of the hegemonic bureaucracy as

A set of institutions and organisms, branches and sub-branches, with their respective bureaucracies, which exercises domination over the exploited classes, through the institutional game of its apparatuses (ARAÚJO; ALMEIDA, 2010, p. 102).

Thus, the State needs to be understood in the context of what is politically and economically expressed as hegemonic in the Brazilian context, which is commonly called the neoliberal State. If the Brazilian State is, politically and economically, a signatory of the neoliberal agenda, it should be admitted that the curricular reforms underway and, respectively, the scope of their political-pedagogical intentions regarding human formation, depend on what this State model positions as possible and functional for school education.

Neoliberalism, here, is understood as a current and modernized expression of economic liberalism, therefore, as a radicalized expression of the political-economic agenda based on market logic and the exercise of economic individualism. Thus, neoliberalism responds as a conservative agenda, both in the sense of conserving and deepening the principles of the market in the organization of economic life, but also social and cultural life, as well as understanding the State itself as an extensive entity of the market and at the service of its logic⁹. Authors such as Fjeld and Quitana (2019) emphasize that the neoliberal paradigm in progress proclaims the supremacy of market values, private appropriation of spaces, natural resources, forms of knowledge production (meritocratic rationality) and the functional imperative State-corporate as a guiding principle of politics, whose spreading of the ideology of consensus aims to eliminate the notions of conflict and antagonism.

It is from this context and with strong ties to conservative theses that the Brazilian State seeks new incidence, from the 2010s, on its educational system through curriculum reform policy, widely identified in the so-called Common National Curriculum Base (BNCC). Now, with explicit opening for the conduct of the reform agenda by the market agents themselves, organized around the so-called Movement for the Base and All for Education, groups representing the actions of private actors linked to companies and financial institutions, as local

⁹ The Brazilian State became a signatory of this model after the so-called Washington Consensus, in 1989, agreeing on a broad agenda of legal reorganization of the State based on the logic of the so-called fiscal discipline, which for the field of educational policies presupposes the legal flexibility of the State for the benefit of the market (PEREIRA, 1996; SILVA, 2002).

interlocutors of the ideology of legal, political and economic subordination of national states to neoliberal guidelines.

This private-corporate structuring of the curricular reforms underway, besides representing a minimalism of state action in Brazilian educational policy, is better understood as a maximization of the entrepreneurial action of a certain State model. Expressed in another way, this arrangement is representative of the expanded action of the neoliberal State, ensuring the conservation of the political-pedagogical foundations for the curricular reformism underway in the Brazilian educational system since the 1990s, which, in practice, characterizes the link between curriculum reforms and the educational action of this State model in the perspective of reconfiguration and/or reproduction of the hegemonic rationality of neoliberal orientation.

Thus, the dispute over the nature and purpose of school education, as a human formation based on the principle of access to the cultural production historically systematized by humanity, emerges as a dispute over the very political-pedagogical disciplining driven by the neoliberal State in Brazil, represented here by the adoption of the so-called pedagogy of competencies.

The pedagogy of competencies as a project of human formation

As stated above, the set of curriculum reforms induced by the corporate agency for Brazilian education, strongly represented by Resolutions CNE_CP n. 2, of December 22, 2017 and n. 4, of December 17, 2018, which established the National Common Curricular Base for basic education, under the announcement of a curriculum modernization for the education of the 21st century, as well as by the high school curriculum reform materialized from Law 13.415 of 2017, gives centrality to the pedagogy of competencies

Within the scope of the BNCC,

[...] competence is defined as the mobilization of knowledge (concepts and procedures), skills (cognitive and socioemotional practices), attitudes and values, to solve complex demands of everyday life, the full exercise of citizenship and the world of work (BRAZIL, 2017, p. 4).

This shift, propagated as a new epistemological basis for Brazilian education, emerges as a new legal and normative framework of human training flows in the context of educational projects adaptive to neoliberal sociability, including with direct incidence on the "[...] design, formulation, implementation, evaluation and review of curricula, and consequently the

pedagogical proposals of school institutions" (BRASIL, 2017, p. 5), from pre-defined descriptors.

A careful analysis of the Law 13.415 of 2017 indicates that the centrality given to the logic of competencies from pre-defined descriptors, in practice, gives flow to a restrictive curriculum organization, assuming access to a curriculum organized by formative itineraries optional for students, among them: languages and their technologies; mathematics and their technologies; natural sciences and their technologies; applied humanities and social sciences; and technical and vocational training (BRAZIL, 2017).

This restrictive curricular proposition gains even more acute contours since, according to the body of that law, it disoblige the offer of a significant set of curricular components (knowledge and systematized knowledge). In other words, the obligation to offer these curricular components is explicit for Portuguese language and mathematics, being optional for the remaining curricular components.

The Resolution CNE_CP n. 4, of December 17, 2018, gives a legal discipline to this restrictive curricular ordering by providing the supply of curricular components from an interdisciplinary regulated by competence matrices (BRAZIL, 2018). In other words, it formalizes the displacement of the right to cultural promotion via school education to an announced right of access, a restricted set of curricular knowledge, but sufficient to produce a previously defined behavior (sociability).

A model of interdisciplinarity that assumes as unnecessary and costly the student's access to the body of scientific knowledge, leaving functional only the mobilization of a set of knowledge necessary for the development of previously defined and instrumental behavioral competencies to the adaptability of the subjects to the orders and demands of the capitalist labor market, mediated by the ongoing agency of sociability.

Frigoto (1993) presupposes to recognize that school organizations, under the logic of the pedagogy of competencies, operate a project of human formation within the framework of the formulation of prescriptive teaching objectives in educational curricula, obedient to the processes of historical reaffirmation of the subordination of knowledge to social hierarchy, associated with employability, linking school education to a restricted social project, functional and adaptable to the transactions between work and education under the mediation of capital.

Nevertheless, the proclaimed announcement of the pedagogy of competencies as a new epistemological arrangement, centered on the human right to a modern and contextualized education, fails to extrapolate the logic of the simple and restrictive migration of labor market demands from the neoliberal society to the school spheres.

This formative proposition seems to be structured under the ideal of promoting an education linked to knowledge that is apt for market qualification, individual potentiality, dexterity, and even the management of emotions, molding behavioral profiles. It ignores or disregards the persistence of structural inequality in Brazil that is reproduced, to a considerable extent, from the belief in the abstract and economistic rational discourse, derived from the hegemonic and meritocratic neoliberal paradigm, assuming that children, adolescents, and youth from the bourgeois and subaltern classes are born with the same dispositions in terms of ability, discipline, self-control, and autonomy to succeed in life.

For Ramos (2002), the pedagogy of competencies should be understood in the context of the repositioning of the relationship between work and education in the neoliberal capitalist society. A representative figure of this repositioning is the emphasis given to the so-called socioemotional competencies in the BNCC, which seem to expand the hegemony of the market, even over the subjective characteristics of individuals, assuming as an asset of the capital the very socioemotional profile of the subjects, as entrepreneurs of themselves in the neoliberal context.

For Carvalho and Silva (2017, p. 171), curriculum policies have come to assume the argument that "[...] a quality education enables the training of more economically efficient people, as it has direct effects on socioeconomic factors, such as increased employment, income and schooling and reduced risks", which, in the context of neoliberal policies, highlight the imperative of an education in which

Let individuals be invented, from childhood, with more skills and flexibility for change, so that they can become productive adults, participants in the consumption game and entrepreneurs of themselves (CARVALHO; SILVA, 2017, p. 181).

In this context, the efforts to give philosophical foundation for the pedagogy of competencies highlight the conductivism, supported in the taxonomic ordering in search of expected behavioral contexts; the functionalism, focusing expectations more in the results than in the processes; and the constructivism, which understands the collective development conditioned to the development of the individual (RAMOS, 2002). In the context of the disciplining postulated by the neoliberal agenda, the possible scope is an epistemology of practice, more identified to the adaptive efforts of educational processes in the perspective of the reconfiguration of productive relations than in a new epistemological framework for education.

Thus, the conception of education of the project inserted in schools understood as human education and as critical, social and historical commitment to the socialization and promotion of historically constructed and systematized culture (DUARTE, 2015), in the context of curricular discipline proposed by the neoliberal agenda, via the pedagogy of skills, is characterized as a political project of adaptive and functional control to the sociability in progress.

As a result, it is possible to say that the curriculum reformism underway in the Brazilian educational system does not guard relation with a project of school education focused on the promotion of what is human, while active approach to the set of historically produced human production, remaining alive the dispute for an education able to produce in singular individuals the humanity, that is, "when each singular individual appropriates the humanity produced historically and collectively, when the individual appropriates the cultural elements necessary for their training as a human being, necessary for humanization" (DUARTE, 2015, p. 50).

Final considerations

For the foregoing, it is possible to state that the restrictive logic imposed on the school curriculum marked and defined through the BNCC both responds to the ideology of direct impact on the nature and purpose of school education, as a space of cultural promotion of subjects in formative process by the management and appropriation of elaborated and systematized knowledge, and deepens the logic of disciplining human training projects under the mediation of the capital in its neoliberal aspect.

This logic is materialized in strategies of hegemony of the business class in the scope of state educational policies, now with reformism from within the Brazilian State, to affirm a perspective of human formation for the working class in the current configuration of the capitalist mode of production.

The insertion of this process in the Brazilian State has been done in a subtle and biased way, defined as "a policy that will improve the quality of education in the country" for the good of the nation, that is, an innovative way to manage the country. However, what lies behind, as shown throughout this text, are neoliberal curriculum reforms aimed at the formation of a new social consensus - sociability - aimed at the conformation and acquisition of knowledge and specific knowledge subordinated to the logic of violation of rights and submission of the labor market and/or for the composition of what Marx (2012) called "reserve industrial army".

Although this BNCC educational policy is defined under the argument of the pedagogy of competencies and the improvement of education and human formation, it is, in fact, a tactic employed in hegemonic relations. What this means is that what is underway is a private-business and mercantile project for Brazilian public education under the aegis of neoliberalism.

It is possible, if there is no counter-hegemony in this process, that the impacts for human education (from the perspective of pedagogy of competencies) advocated through the BNCC go towards the deepening of a new sociability of ways of thinking and acting, especially for the class that lives from work, having the school as the locus of this meritocratic policy, socially excluding and violating human rights.

We are left with the permanent struggle.

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